

Monarchie,  
Aristocracie,  
Oligarchie,  
And  
Democracie,

TOGETHER  
With a Brief MODEL  
OF THE  
GOVERNMENT  
OF THE  
Common - Wealth,  
OR,  
Free-State of RAGOUSE.  
Fit for View at this present Juncture  
of Settlement.

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By J. S. 23

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London, Printed M D C L I X.



THE  
GOVERNMENT  
OF  
*Monarchie, Aristocracie, Oligar-  
chie, and Democracie,  
Described.*



Government hath in it this Order, Commanding and Obeying: The first Government was paternal, when the Fathers or the Eldest of the Family did command the rest, which lasted all the time that men lived to a great Age. Whilst this Government continued, Law was not invented, because that the Father of the Family, by the Institutions of Nature, could do nothing but what was good for the whole Family; therefore they were not necessitated to seek for Laws to secure them. The first that brake this Order of Government was Nimrod, who usurpt absolute Power, and held people to servitude by Force and Policy. Besides, Families did so much increase, they were necessitated to joyn several small ones together to oppose more powerful and mighty Families who sought for Sovereignty and Dominion. In these Confederacies they united themselves, some Families under one, as their Captain, or Prince, or Monarch: Others, into a Democracy, or Number of Magistrates, that were to consult the good of that Confederacy or Society.

It would take up a Volume, to give the severall Instances that are in History, of this Nature, the which shall be waved; onely remember, that Abraham did of his own Household arm such a number of men, that He gave Barel to the Kings of the Plain, and recovered Lot from his Captivity.

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Government are, si it, Monachy, that is, by a single person,  
who is bound by virtue of his Office, to rule according to the Laws of the  
People for the profit of all : But it often falleth out, that that sort of  
Government degenerateth, and cannot be kept within its Limits and  
Bounds : But, on the contrary, conspiring in behalf of its own Interest,  
against the Interest of the people, it thereby converteth it self into Tyrany,  
the worst of Governments. The Tyrant ruleth by his Will, and layeth  
aside the Laws, and consulteth not the Interest of a people. A Monarchy  
is a dangerous Government, in regard it can so readily make of it self a  
Tyranny. It is the desire of Mankind to be absolute, and a Monarch shall  
never want Flatterers to prompt and hasten him to a Tyranny ; because,  
under a Tyranny, they can the better oppresse the People, and arrive to  
Greatness and Wealth by the People's Ruine. They hold the people by  
their own Arms and Treasure, in Obedience to the Tyrant, only for his  
Profit and Commodity, because he only communicates the benefit of his  
power to such as conspire and are Confederates with him, in holding the  
people to their Servitude.

*Aristocratical Government*, is when the Noble-men bear sway, or such a  
number of men, as at the first founding, or constituting of that Government,  
were Chief, and had Presidency of the rest. Such is the State of *Venice* at  
this day, which suiteth well with its Situation, and the distance of the rest  
of its *Seigniory* ; but it would scarce serve any other Commonwealth  
in regard that the rest of the *Seigniory* are Foreigners either under their  
Protection or Obedience, they being Subjects to the Government, not  
Members of it ; and there is but few in the City, but what have share in  
the Government. This sort of Government would not be durable in a  
large Commonwealth, because that the Policy of this Government natu-  
rally must prevent and suppress the increase of other Noble Families, in  
order to its own preservation. Those that are excluded, when once grown rich,  
and thereby attained to Education, do desire to have share in the Govern-  
ment, and shake off Servitude, which causeth Charges : Besides, the great  
men in this Government do create a distinct Interest from that of the pub-  
lick, by fortifying the Security of their own Families ; and it once they  
should fall into Factions, immeditly the most powerful Faction setteth up  
one of their own Faction to be Prince, or at least the Leader thereof, with  
opportunity, thereby to make himself Prince ; as it fell out by the House  
of the *Medici* at *Florence*, and also at *Rome* ; by *Sylla*, who was head of the  
Faction of the Nobility, against that of *Marius*, the Head of the popular  
Faction.

ees, who are Annually Chosen.

*Oligarchy*, is the Government of a Common-wealth by a few Persons, who either hold by Policy or Force, the Supremacy, or which is the sole Authority given to them. Such were the *Triumvirates* amongst the *Roman Consuls*; this kind of Government was upon speciall occasions Erected amongst the Antients, to carry on some Notable Undertaking, or to Determine and Arbitrate some difference as was blown big by Factions in the Common-wealth: the which power prooveth Immediately dangerous, if not called in, and Nulled, so soon as the occasion is over, for which it was ordained; No Government can be more dangerous then this is, where the People are diuided either in Civill or Religious Respects: in such a Case there shall be nothing but Changes, Murder, Miseries of all kinds, and destruction produced in the Common-wealth; it onely Respecteth the good of those that have the Government, and those that adhere to them: For the rest of the people, they must bereave them of their Wit, Money, and Arms. That was an Excellent *Oligarchy* Erected by *John of Leyden at Munster*; and was like to have been here in *England*, by a certain People that are uncon-stant, unlimited, spiritually proud, and notoriously Ignorant; who think none to have Right in Government, but themselves.

*Democracy* is a Government, where the Governors are Elected by the People out of themselves; sometimes called Free-State, or Popular State, or Common-wealth: This kind of Government by the People, is the most Natural, and best sort of all Governments; they Elect their Magistrates, which are to continue in power but one year, or less; they Trust not their Arms in the hands of one Person, but they are managed by a Council: This is the best sort of Government, because that the persons do not continue long in Trust: the which is the onely means to keep them from Corruption or Oppression. When they shall be reduced to a private Capacity, and be subiect to give an Account of their Trust, doth not that Common-wealth stand better Assured to be free from Corruption, then that Constitution that shall secure the persons Governing, and protect them from Justice: He who doth continue always in power, is enabled by virtue of his power to Secure himself from being questioned; and maketh use of his Authority that should be to discourage Evil doers, to defend himself in Evill doing. But when the Common-wealth is large, and they send their Deputies, and Invest them with their Legislative power, who meet and Consult about making Lawes, Peace and War, and the management of other State-Affairs; it is more orderly, and freer from all manner of faction, than it would be, if the People should meet all in one Body, and make

the ~~Common~~ Commonwealth is the Original of the best Government; and necessary for every one that can arrive to Civil State, to have a Representative Elected for the Next Representative: the which will enable them to hold their places in this Government (to one in any other sort of Government) to themselves forth to acquire Parts, and to fit themselves with Armes to defend the Publique, either by Council or Arms.

I will therefore say nothing at all of the Defects of this Government, and the Remedies of any other Government: it shall be done shortly in a Volume. Here I will give you a brief Modell of the Government of the Common-wealth or Free-State of Raguse, situated in Dalmatia, near the Bottom of the Adriaticke or Gulph of Venice. Readers, here take notice, That a Common-wealth thus Constituted, though small, is able to preserve it self against the most powerful Princes; The Councils proportionably of such a Common-wealth, are more strong, and their Swords more sharp, than a Prince's. This Common-wealth or Free-State maintaineth its self by its Just Impartial Policy, in perfect Freedom and Strength, notwithstanding they border on the Tyrannicall Turk's Domions.

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# The Government of the C on- wealth of Ragouse

**R**agouse hath not been always a Common-weal; for that it hath obeyd divers Lords at divers times; sometimes *Grecians*, sometimes *Albanians*. But since it hath embracieth this kind of Government, they have been in some reputation. The *Ragousans*, when as they sought to reduce the Town to a Common-weal, followed (for the most part) the order of the State of *Venice*. Being thus resolved, they first instituted a Great Council, knowing, that it was the foundation of a Common-weal, and as it were the firm Basis or Ground-work of their City. All Gentlemen of the City enter into this Council, having attained to the age of Twenty years, and they are admitted proving their Gentry. In this Council they create all the Magistrates of the City, which are such as I will set down.

There are first the *Pregadi*, or Great Council, which should be commonly Sixty. There may be many Gentlemen of one Family; so the Families in time are reduced into a small number. These have charge of the Affairs of the Common-weal, and do judge of Civill Causes; they also judge of Criminal Causes which are of importance in regard of the persons, as if any Gentleman be accused, or hath committed any Crime. They continue a year in this Charge, and are changed, as they are void, for that they are not all created at one instant, but one after another, as they end.

The Petty Council (so called in regard of the Great) is the Council of the Rector, which consists of eleven Persons, all of divers Families; who assist the Rector or Head of this Common-weal. They receive and hear the Petitions and Demands of strangers, and private men, Letters, Embassadours, and such like; and are as a hand that presents the things which come before them, to other Magistrates, and go afterwards to Officers appointed for such matters. And these decide some of those things which are presented to them, and report the rest to the *Pregadi* or Great Council. They continue but one year in this Charge, and go out together; and the others which are created by the Great Council, enter into this Office with the new Rector, the first day of January.

This Rector, who is head of all the Councils, is chosen in the Great Council by three Elections, as they do in all other Offices; and of these Elections, the one is made by scrutiny by three Councillors of the Rector; and the two others are made by Lot. The Rector remaineth but one Month

This office is also with the Councillours upon working-days at dinner, or at several days on some occasions. But if the Rector be not the day, or some Councillour enters into his place, yet they dispatch such business without his presence. They give this Rector a Lieutenant, who hath full power in matters which do not exceed three Duckats of Gold, and he is for Civil matters only: The Councillours cannot be chosen Rectors the year that they are in their Magistracy.

Next, there are three Purveyors, who are fifty years old and upwards, and must be of divers Families. They have authority to cause all Expeditions made by any Magistrate whatsoever, to be received, and they must be present when as the Councils assemble. These may be made Rectors during their Magistracy, and are so commonly. They are of the Chief of the Town, of great authority, and in a manner always of the Council.

After these, are the six Consuls which hear Civil Causes, at first for any sum whatsoever. They are most commonly men of great authority, and which enter into Council with the Pregadi, and they frame the process of sue's things as they judge. The parties are not accustomed to make allegations; but these Consuls, hearing the matter in question, determine what Justice requires, and draw from every Cause two Duckats in the hundred. They cannot be Rectors for the space of two years, lest they should alter their proceedings in Civil Causes, and to the end the people might be soon dispeched in their Suits; for they do continually attend them.

There are also five Criminal Judges, and Expeditions go from them, according to the Judgments which they make. Gentlemen are excepted; for that in Criminal Causes they go before the Great Council, and they that have Fees of the Commonweal answer before the petty Council. These Judges are made Rectors, as the Purveyors be.

There are moreover three Officers upon the Art of Wool; these do commonly hear the differences that grow betwixt men which exercise that Trade. They enter into the Great Council, and may be made Rectors.

This Common-weal hath also a College of 30: into which there may enter many persons of one Family. They take knowledge of Appellations unto the sum of three hundred Duckats, and every one of them hath three Duckats yearly for their Wages; which is done, so that all Officers are payable, if they attend not their Charges; for otherwise they would not accept them, for they are of small profit. When any Office is void, it is supplied by one that is in some other Office. If one of the Pregadi dies, they supply his place by one of the Purveyors, or of his Colledge.

¶ There are six Captains of the Night, who, one after another, have the Guard of the City in the Night, with the Huzarians, who are about one hundred,

...and for they knowe  
the artes, which go into Government  
cel, and some of them remain in charge, all exceeding  
twelve. But in often changing of Officers they pro-  
vide no continuall government, and the execution of any actions or Com-  
munications is very difficult.

By this often changing of Officers, they prove, that this is the true Embleme of a Free-State. The continuation of any Nations, or Councils, or Senates, are but Defects; unless, that the Senate were also to be elected, as well as the Great Council, or Parliament; it is hard if the people cannot be trusted with Election. It is true, the people of England would be intrusted now at this Jundure of time, elect such as would deprive them of the blessed Government of a Free-State; but that must not be an Argument to deprive them of their Right: they must be intrusted with Election with such Qualifications, as may preserve the Interest of the Commonwealth. Those that alledge, that a Free people ought not to be limited in such meat or drink as will rulfe him, nor force him to take such medicines, as will cure him. Liberty consisteth not in every ones doing what he listeth; but true Liberty is such a thing, as a convenient and necessary Bondage; that it is ought to be limited in such a thing. If not, it will be to the detriment of another; this Liberty would not consist with Society. He that would affliction himself, must be deprived of his Liberty to do so. England never was never a Free-State; but it will be, so long as the Plantagators can hit upon the Merk of denying themselves, in perpetuating their Power. No doubt but the People may be trusted with their Liberty in that point, and that with safety, if they had tafted once of the tickled Fruits of the Government intended, and much pretended to,

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